3:Zeisberger M-5 (1767-1780)1910
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their huts. Trees were killed wherever they wished to have space for planting.

For the chase they used bow and arrow, both made of wood, the point of the arrow alone being of flint in the shape of a lengthened triangle, sharp and pointed, securely tied to the shaft.

Kettles and pots for cooking they made of clay mixed with sea shells, pounded very fine. After the pot had been shaped it was burned hard in fire. All these things, knives, hatchets, arrows and large pieces of the pottery they used at one time, are frequently found in places where Indians have lived. Potsherds have become black through and through so that the shell pieces may be seen.

They could shoot game as well in those days as at the present time with their rifled guns. They declare that game was not as shy then as now by reason of the report of the guns. In those days they killed only as much of game as was needed for sustenance, skins being used for clothing both men and women; hence, game was more abundant at that time. The women made blankets of turkey-feathers which were bound together with twine made of wild hemp. Of such many are to be found even at the present day among the Indians, and these in winter are a better protection against the cold than the best European blanket. The women also made themselves petticoats of wild hemp.

Bow and arrow have fallen into disuse among those Indians that trade with whites; are, indeed, only used for small game, such as the pigeon, fox and raccoon, in order to save powder. There are, however, whole tribes to the west and northwest that use nothing but bow and arrow in the chase and that have no European weapons, that are not even anxious to obtain them; for, say they, if we discard bow and arrow, who will then make for us enough of powder and shot. They prefer, therefore, to hold to their old custom and usage.

The fire materials of those days consisted of a dry piece of wood or board and a round dry stick. The latter was placed upon the board and turned or twirled with great swiftness, both hands being used, until there was smoke and fire. This, however, was done only in case their fire had gone out, which they

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were generally careful to keep burning. On journeys they were accustomed to carry fire with them from one lodging-place to another, for which purpose they used a certain kind of fungus,[40] that grows upon trees. With such a glowing piece of fungus they could travel from morning to evening. This custom has to the present day not ceased among the Indians, nor has the method of making fire described above, some still employing it on special occasions and in connection with their sacrifices, in order to remind themselves of former customs and usages. Firewood they did not split in former days nor could they have done so with their hatchets of stone. They burned it into pieces of such length that could be carried home. They built a fire against the trunks of standing trees and kept it burning until they fell, which method still obtains among them, especially the older ones, for whom it is difficult to fell trees and split wood and who, perhaps, do not even own a hatchet. These may not burn a piece of split wood during a whole winter, but provide fuel for themselves in the manner described, which is quite easy and convenient for them.

Canows made of wood as well as bast, they also had in earlier days, fashioning the former out of a whole tree trunk, which they burned out and only used their hatchets to chop off glowing coals, lest they should burn in deeper in one place than another or even burn a hole through.

Their dwellings were huts of bark, which they lined with rushes in order to keep out the cold, roofed they were with bark, even as is the case now, though sometimes rushes or long, dry reed-grass served the purpose.

Underground dwellings there were, also, of which here and there traces may be found, particularly along the Muskingum, in which region one may yet see many places, where embankments, still to be seen, were thrown up around a whole town.[41] Here and there, furthermore, near the sites of such towns there are mounds, not natural, but made by the hand of man, for in those days the natives carried on great wars with one another, Indians being formerly, according to their own testimony, far more numerous than at the present time. At the top of these mounds there was a hollow place, to which the Indians brought

6:Harrington E-5 (1907-1910)1921
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square just east of the Big House (pl. VII), an area where no one is allowed to pitch a tent. 796x

Other officers selected for the meeting are a speaker (usually at the time of the writer's visit, Chief Charley Elkhair), two singers, called *Tale'gunük*, "Cranes," whose duty it is to beat the dry deerskin drum and sing the necessary songs, and a chief hunter who is supposed to provide venison for the feast. [533]

PREPARATIONS

Arrived at the Big House, the attendants begin at once to prepare the building for use after its year of idleness. The first act of the men is to make mortar of mud, in the old style, and stop the cracks between the logs of the house. Then they cut two forked saplings, and set them in the ground about ten feet apart, some distance in front of the Big House (see pl. VII); upon these is laid a pole, running east and west, to support the twenty-gallon kettle used in preparing hominy for the feast. After this they 346 796x 354 796x 372 796x

6:Harrington E-5 (1907-1910) 1921
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gather about a cord of wood for the fires inside the Big House and the cooking fire outside. Then the first night, a fire pure and undefiled by the white man

[401]

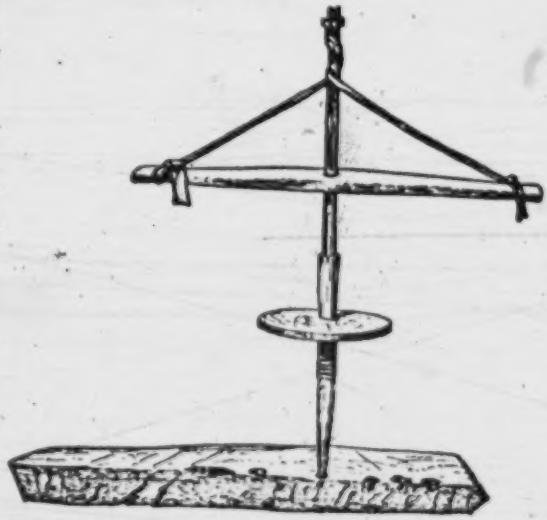

FIG. 8.—Ceremonial fire-drill used at the Annual Ceremony. (Length of shaft, 29.5 in.)

and his matches, is made with a fire-drill (fig. 8). This is operated on the principal of a pump-drill, like the ceremonial fire-drills of the Iroquois. This fire, and

6:Harrington E-5 (1907-1910)1921
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this only, may be used in the temple, and no one is permitted to take it outside for any purpose.

CEREMONY COMMENCED

Two of the attendants, a man and a woman, then build the two fires in the temple, so that there may be plenty of light, and sweep the floor with turkey-wings for brushes. The men attendants take turns so that one of them, at least, is always on guard outside the building. When the temple is clean, the fires are burning bright, and the *a'ckas* have called the people in and all are assembled, the chief arises and delivers a speech.

CHIEF'S SPEECH

First he states the rules of the meeting, then he speaks along some such line as the following, which was dictated by Chief Elkhair, who frequently made these speeches:

"We are thankful that so many of us are alive to meet together here once more, and that we are ready to hold our

6:Harrington E-5 (1907-1910)1921
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pole (shown in frontispiece), east of the Big House, and are used in the feasts at the close of every night's meeting until the gathering disbands.

224
796x

NEW FIRE

Every night the usual program is repeated until the ninth. On this night a new fire is kindled with the sacred pump-drill called *tu"da'i wähe"'ji manl'towŭk* or "Fire maker of the Manl'tos" (fig. 8), and the ashes of the old are carried out through the west door of the Big House, which is used only for this purpose (among the Unami), and is usually kept closed. The new fire seems to symbolize a fresh start in all the affairs of life.

372
796x

USE OF CARVED DRUMSTICKS

Also on the ninth night, before the singing begins, they bring out the two ancient drumsticks (*pa kŭ"di'gŭn*), carved with tiny human heads, one male and one female (fig. 11), to use in place of the cruder sticks used before, which are marked only with a rude cross (fig. 12, *a*).

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[Text continues on page 103]

6:Harrington E-5 (1907-1910)1921
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smaller proportion of Minsi and even Nanticoke blood. Perhaps then the first form of Annual Ceremony described may have originally been purely Unami, and the second Unalachtigo, or Minsi, or vice versa; but later, when the remnants of these tribes became amalgamated their mixed descendants inherited both forms. 184 796x

The second form seems to be a variant of the rite mentioned by Zeisberger[49] who describes it as follows: 796x

"A fifth kind of festival is held in honor of fire which the Indians regard as being their grandfather, and call *Machtuzin*, meaning 'to perspire.' A sweating-oven is built in the midst of the house of sacrifice, consisting of twelve poles each of a different species of wood. These twelve poles represent twelve *Manittos*, some of these being creatures, others plants. These they run into the ground, tie together at the top, bending them toward each other; these are covered entirely with blankets, joined closely together, each person being very ready to lend his blanket, so that the whole appears like a baker's oven, high enough nearly to admit a man standing upright. After the meal of sacrifice, fire is made at the entrance of the oven and twelve large stones, about the size of human heads, are heated and placed in the oven. Then twelve Indians creep [372] [343]

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[775]

were carried out. "The Sun and everything else goes toward the west," say the Minsi, in explanation, "even the dead when they die."

PRELIMINARIES

796^x
[787]
[202]

The first act remembered by the informants preparatory to holding a meeting was to send to each man in the tribe who had been blessed by a "vision of power," a little stick which represented an invitation to the ceremony, the time of which the messenger gave out, before which date the people leaving their scattered homes gathered and camped about the Big House. Meanwhile hunters were sent out, appointed before, not during the meeting as among the Unami, to bring in for the Winter Ceremony, if possible, exactly twelve deer, which were cooked by four young men who served as attendants in a small separate house, built for the purpose.

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796^x

Fire.—The fire was made with a fire-drill by a group of old men for use in the Big House, but, as among the Unami,

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none of it could be taken outside during the ceremony.

Purification.—When the two fires had been built, but before the crowd had gathered, the house was purified by the smoke of hemlock boughs thrown on the flames, and by sweeping the floor with turkey-wing fans, which cleared away both dirt and evil influences.

OPENING OF THE CEREMONY

Chief's Speech.—The next step was for the attendants to call in all the people from their camps except the women in their menses who were not allowed to enter. When all were seated, the speaker rose and addressed those assembled in terms like the following:

"We are now gathered here, our house is purified and clean, and Pa"tũmawas is with us, ready to hear our worship. We must thank Him for all the things that we enjoy, for He made them every one." Then he proceeded to tell the people not to drink liquor, nor to do anything wrong in the Big House or in

6:Harrington E-5 (1907-1910)1921
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otter-skin (fig. 16, *a*) to represent the girl's pet, which was used every two years, and when the owner died was passed to the oldest survivor of the family which owned it, and kept in the belief that it would benefit the health of all of them. It was the only one of its kind in the tribe, and is called "*Kunu^{n}'xäs.*"

292 796 x

The Ceremony

The exact details and order of the ceremony were not remembered by our informant, but it was certain that the family in question "fed the otter" every two years in the spring, that being the time of year when the little girl had been taken ill. Everyone was invited, men and women, and a man was selected to cook the hog, and another to supply wood and to cut the poles for swinging the kettle, both of whom were paid with a yard of wampum. The fire was kindled with a special flint-and-steel always kept with the outfit (fig. 17).

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It will be observed that the otter-skin has a slit down the middle of the neck,

292 796 x

6:Harrington E-5 (1907-1910) 1921
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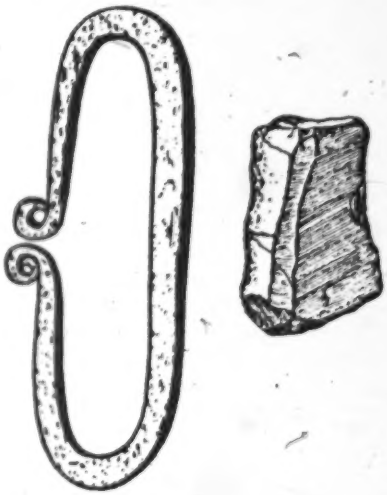
796 X [292] through which the owner thrust his head in such manner that the otter's nose lay under the wearer's chin, while its body

[372]



a b

FIG. 17.—Flint and steel used in the Otter Rite. (Length of *a*, 3 in.)

and tail hung down his back. Wearing the skin in this manner (fig. 16, *b*), himself impersonating the original otter, the owner would open the ceremony by walking about the fire, chanting and

10: Speck E-4, 5 (ca. 1925) 1931
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clusion, add something to our idea of another side of the character of this knowing and potent reptile, so important to the religious sense of the Delaware. 825 778

"The turtle is in its way an evil thing, yet not so evil as a snake which is controlled by the Evil Spirit and has also human face-paint patterns. The Turtle can hurt human-beings. Once a boy caught a water-turtle and turned him on his back. The Turtle got mad; raised himself on his legs stiffly. The Turtle raised himself, and launched himself through the air and struck the boy on his head and nearly killed him. The Turtle has a weapon in the sharp frontal plates."

FIRE SYMBOLISM.—Among the spirit-forces of Delaware cosmology "Our Grandfather Fire" (to'n·dai') is held in high esteem. The adoration of fire, however, is not sufficiently exclusive to justify the Delawares being called pyrolatrists. Fire, as a spirit-force subordinate to the Great Spirit, is an agency of purification and invigoration. In the Big House ceremony the rite of kindling new fire with the consecrated fire-drill takes place to the accompaniment of an appropriate prayer on the ninth night from the lips of the Bringer-in, or Master of Ceremonies. The new fire is thus "pure," since it is made with the implements granted by the Great Spirit. The coming of the white man within the horizon of Delaware culture introducing matches into the native economy has undoubtedly served to throw the sanctity of the fire-drill into a higher light. But it would, I believe, be quite erroneous to undervalue the attitude of reverence, both in thought and ritual, which is held toward fire in native culture throughout the east.[1] To the Delaware ceremonialists the making of new, "pure" fire symbolized "renewing of life, fresh vigor, the breathing of pure air uncontaminated by latent forces of disease, new and pure influences for life and health." It is one of the forces to which tobacco is constantly offered, and is an auxiliary to the use of cedar as incense in the act of purification. 822 776 372 [782]

Both Zeisberger and Harrington lay stress on the deification of fire among the Delawares.[2] In the Big House the two fires maintained throughout the ceremony east and west of the center-post,

[1] Some writers who have dealt with fire-worship among the eastern Indians seem to have gone too far in defining them as outright sun- and fire-worshipers, through exaggeration of the importance of fire ceremonies described in the older accounts. That the Delawares have been more conservative in regard to admitting innovations into their ceremonies is shown by the fact that the Yuchi, in whose annual ceremony the kindling of new fire is an important act, have condescended to use flint and steel (F. G. Speck, Ethnology of the Yuchi Indians, Anth. Pubs. Univ. of Penna. Mus., vol. I No. 1 (1910), pp. 120-1). On the other hand we know of perpetual fire being maintained in village temples among some of the early peoples of the southeastern area; evidence that must be given full weight in considering the question of pyrolatry in eastern America.

[2] Zeisberger, op. cit., pp. 138-139, Harrington, (I) passim.

10: Speck E-4, 5 (ca. 1925) 1931
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372 where they burn under the gaze of the carved images of the Great Spirit on the post, represent the actual presence of this mighty spirit-force.

821 STARS AS SPIRIT-FORCES.—Among the man·i't·u mentioned in the text, the stars are given a prominent place. They too are "grandfathers" who, we are told, render service in assisting the moon to illuminate the night. It will be noticed that they receive a large share of reverence in the annual ceremony through being mentioned frequently in the adorational addresses. In the quaint phraseology of Wi·tapano'xwe we learn that the Great Dipper of European star-lore is called in Delaware maχk^{w}, "Bear." The head of the Bear is separate from the body. The legend tells us that the body is trying to catch up with the head, in which event the world will come to an end. Wi·tapano'xwe explained further that the stars of *corona borealis* formed the Bear's head which the animal is ever trying to reach. In Wabanaki star-lore this is the bear's den of hibernation from which the hunters, those three stars forming the so-called tail of the Bear (the handle of the Great Dipper in European belief), have driven the animal. It is said, by the same people, that the Bear is slain in the fall of the year, that its blood reddens the leaves of the trees and its fat when tried-out causes the earth to be covered with a white mantle, the snow. The subsequent portions of the tale seem not to have come forth as yet in Delaware mythology, although Zeisberger relates the outline of a legend of the Bear group in which the Bear is pursued by Indians "with a little dog; the three stars in the form of a triangle represent the head of a bear, which they cut from the trunk and threw down."[1]

The Delawares believe that some of the stars are living beings. For example the seven stars, known as asi·'sk^{w}taya'sak, "bunched-up," bear the identity of clean or holy men, prophets. They are known only to shamans or those who possess supernatural power. The legend says that at one time seven meteors fell from the sky partly burying themselves in the ground. Some shamans soon discovered them and they disappeared. The shamans found them again in the form of seven pine trees. They used to consult with these pine trees. Finally they became transformed into the seven stars.[2]

The informant adds: "The Delawares recognize the morning star, the evening star, and a constellation known as beast chasing the bear; At a certain season of the year you will find the leaves of the forest lying on the ground, appearing to be greasy and covered with spots of water. If at this time of year the beast has caught the bear the greasiness of the leaves is believed due to the bear-grease. Another large constellation near that of the bear represents his nest or den."

[1] Op. cit., p. 148.
[2] See Appendix, Note II.

10: Speck E-4, 5 (ca. 1925) 1931
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Not only are wild animals pure in contrast with domestic brutes in the sense embraced by the term, but youths who have completed the puberty vigil and acquired their guardian spirit are also pi·'lai·t, "clean, uncontaminated, spiritually purified," as opposed to those who have not. For instance one of the signs denoting the transition from pre-adolesence in boys to the "purity of manhood" is in the voice. They say that the youth is expected to remain in solitude during his vigil until his voice has changed completely, by which time he is then pi·'lsi·t. It will be noticed also that the term is applied to fire made by the pump-drill at the Big House ceremony, pi·'lsi·t' ta'·n·da', "clean fire," the unadulterated new fire made without matches or other unclean materials; the latter being cowa'·n·akwi· ta'·n·da', "white man's fire," or mat·a pi·'lt·ak, "not pure." The sacred character of pure fire is shown in its honorific synonym muχo'·mson·a, "our grandfather," the source of healing.

Spiritual purity, however, is not conditioned by ethical conduct, but rather (like the Hebraic takor) through the observance of taboo regulations prescribed by ancient rulings.[1] Foremost among these are the restrictions placed upon the freedom of women in their catamenial periods, and the carrying out of dietary usages based upon the classification of animals as clean and unclean. Another evidence of the individual being spiritually pure is to have been blessed with a vision bestowed by a supernatural power. Such individuals are pi·'lsi· in a high degree. They are indeed the mainstays of the Big House ceremony. They are in blessed communion with the man·i't·u, bringing into the Big House their spiritual media, the controls under which their destinies are moulded. Again to be pi·'lai· is to have gone through all the native teachings. And to live with a guileless character, child-like, is sufficient to entitle a man or woman (irrespective of marriage or celibacy) to be referred to as pi·'lai·t lən'·o "pure, clean, man," or pi·'lsi·t xkwe'', "pure, clean, woman," as a child is pi·'lsi·t mi·'mas. The above may serve to outline at least the Delaware concept of personal holiness and unholiness as it is expounded in the text.

BEING BLESSED WITH A VISION. THE PERFORMERS IN THE CEREMONY. The main active parts in the ceremony are performed by those who have been blessed with revelations by spiritual-forces, the man·i't·u. These are the pure men, and also in a minor rôle, the pure women. The word element ang'o· seems to be the generic designation for the condition of being blessed with a spiritual revelation through a vision. By this is meant the visitation from some man·i't·u coming at some period in the life of the individual who is spiritually deserving from the point of view of his reverence for spiritual forces for his observance of the arbitrary rulings of religious doctrine, and adherence to logically

[1] A taboo is denoted by the term kwul a·'gan, "something forbidden."

10: Speck E-4, 5 (ca. 1925) 1931
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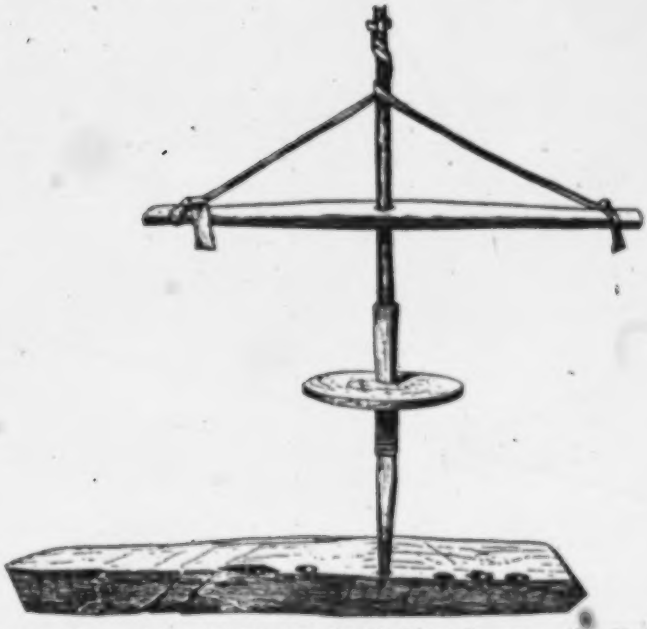

Fig. 14—Ceremonial fire drill used at the Big House Ceremony. (Length of shaft, 29.5 in.). After Harrington.

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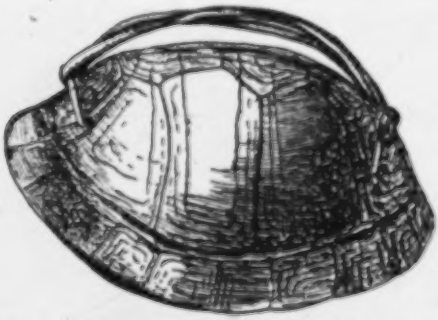

Fig. 15—Rattle of land-tortoise shell, used by celebrants of the Big House Ceremony. (Lenth 4.2 in.). After Harrington.

10: Speck E-4, 5 (ca. 1925) 1931
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Fig. 18—Delaware hawk-tail hand fan carried by man. Used now generally in Peyote Ceremony. (Hist. Com. of Pa.)

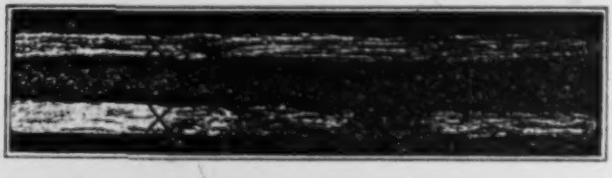

Fig. 17—Delaware Drum-beaters marked with cross used before ninth night of Ceremony. (Hist. Com. of Pa.)

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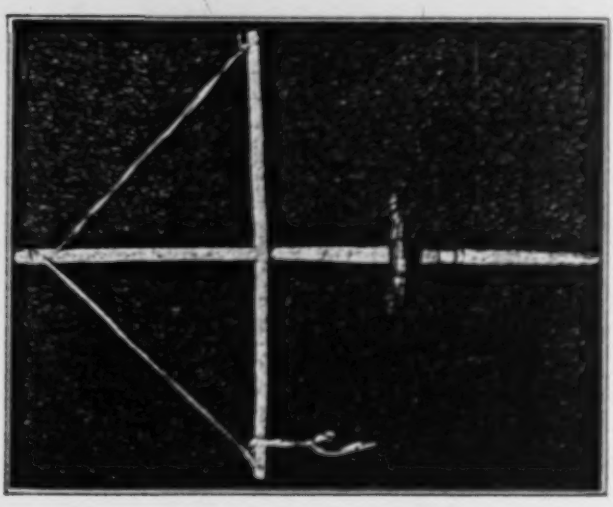

Fig. 19—Delaware Fire-drill (Hist. Comm. of Pa.)

10: Speck E-4, 5 (ca. 1925) 1931
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No iron or nail is used when building the House, and no wooden floor. It has a dirt floor inside the House. Deerhide is used when the drum is tied together and two drum-sticks are cut forked. And small faces are carved on one side, alike in appearance. Another different pair of sticks are made plain and these are used when the cranes[1] are singing. And a wooden bowl is made ready when they mix up the tobacco and kinnickinnick[2]. Another different wooden bowl is provided when they carry the red paint and puccoon[3] and also there they put cedar.

And ten and two sticks are made, called "means of earnest prayer." And some are marked with spots. Whoever wishes to sing in company shall also use this when helping to lift up the prayer, it is said, with concentration of spiritual force far above to the ten and two sky-levels where dwells the Creator.

And now this Big House when first built, they say of it, was the one great prayer-ereed, that this carved post in the middle of the House, standing there reaches to the above through as many as ten and two strata. And the strata of sky light are as high as that post, it is said, this being the fastener. That is the Creator's staff. From that very staff, branch off all prayer-ereeds of the red-people given to them, whence come all other prayer-ereeds of the world.

[1] Meaning the drummers. There being two drummers, one of them sings in a tone which the other repeats immediately after him, in imitation of the manner in which wild cranes cry when flying in response to the call of their leader. The result in tone is similar to an echo. The crane is the Sand-hill crane (Grus Mexicana), daleka'ok, (plural) whence the drummers derive their sobriquet. ni'kanasee "the leader" is the singer who takes the leading part in the song; the other singer is oxtoggi'xsee "after-time." See page 87.

[2] See footnote 6, page 127.

[3] See page 71.

[4] mas'meodahi'kan. This denotes prayer-sticks used in serious address to the Great Spirit. mas'meodawa'mal "I beg the Great Spirit to do my bidding." Specimens of the plain and decorated prayer-sticks made by the informant are shown (fig. 24).

The bearers of the twelve prayer-sticks give all their spiritual-force to lift the prayer being given by the speaker or the singers to the highest, or twelfth heaven,—the instrumental symbol of raising the word.

And there was given to the Delawares something which is used when they make fire. It is called "ringing noise-instrument"[1]. Whomever they chose as fire-maker, any of the Attendants, was of moral habits or spiritually clean, for that one shall drill for fire in the House. Sometimes flint is used when they make fire in the House and pith is used when they make fire with flint.

Now therefore in the beginning the Delawares came to be blessed with religion together with the Munsee; so the prayer worship proceeds for ten and two days. Now that very log-house itself is called Big House. Right here toward the dawn-direction and sun-set direc-

[1] See page 69.

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EIGHTH NIGHT OF THE CEREMONY

[The usual performance is repeated.]

VI

NINTH NIGHT OF THE CEREMONY

"Now Attendants, you understand by the rules of this teaching, that you keep in mind each of and all of you, that a person must act in purity.[1] All of us have heard the regulations of the past of our deceased ancestors. They said, according to tradition, that a clean pure person shall kindle fire. Because when using those fire-making spirit-forces, if the person should fail to make fire it would clearly seem a fact that he who tries to make fire is not clean. Nevertheless my brothers everything is easy when correctly done. Now you understand that you shall purify these two places where the fire always is. All the ashes shall be carried out there through the sun-set door that is so intended for it, and when we have finished the ceremony the Bringer-in goes out through it. Such is the rule for everybody in this our prayer-worship.

I am thankful, my kindred, I can address you with respect.[2] I am truly well pleased when I can extend to you[3] all every token of high respect and esteem. Now, my kindred, we have lived on to the point where we are cleaning this fire here in our ceremonial House.[4] I am indeed thankful that we have come so far in good health as this evening comes on, because this night we know how we have seen our deceased aged people perform, those who so thoroughly carried out the teachings and the strict rules of procedure.

And, my kindred, everyone who owns turtle-rattles should bring them with him when coming into the Big House. And right here where sits the Bringer-in, right opposite that place they should put them in a straight line, all those turtle-rattles. And Attendants, you know that you must prepare and make ready everything such as, for instance, those drum sticks,[4] and the cedar, and also that red paint, blood root, and the prayer sticks; everything that is used now on this night must be prepared for certain.

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[1] To have been "pure and clean," the Attendants must have refrained during the ceremony period from sexual intercourse, intoxication and the like. They may not enter the Big House to prosecute their duties if they have violated these rules.

[2] ango'ma, the verb used here cannot be rendered by a single equivalent in English so I have been obliged to paraphrase it as it occurs in the text from a choice of equivalents "to show respect for some one, to honor, esteem, invoke a blessing, to greet, to shake hands with."

[3] The importance of fire as a symbol of moral purity and as an emblem of life and health in Delaware philosophy can hardly be over estimated. A short discourse on the symbolism of fire has been given in the introduction and the beliefs outlined there should be recalled with the reading of the sermon that follows.

[4] This refers to both the plain and the carved drum sticks.

11:Newcomb E-5 (1952)1956 NM7 Delaware NM7

My purposes in this article are to describe a fairly typical peyote meeting of the Delawares which I attended in the summer of 1952, and to discuss the changes which have occurred in this cult since 1930 when Petrullo made his study of Delaware peyotism (Petrullo, 1934).

THE BIG MOON PEYOTE CEREMONY

The Big Moon ceremonies of the Delawares are normally held in canvas covered tepees, generally in the cooler months of the year, but occasionally in hot weather. The reason for their seasonal nature is said to be in the interests of comfort; a tepee with a fire burning in it on a hot Oklahoma night is almost unbearable. Big Moon ceremonies are held on Saturday nights and last until Sunday noon. The peyote meeting I am about to describe was held on the farm of a Delaware, about ten miles east of the small town of Dewey, Washington County, Oklahoma. A tepee, about twenty feet in diameter, had been erected a few steps from the back door of the farm house. A bale of hay had been scattered about near the inside walls of the tepee; tarpaulins and quilts had then been spread over the hay, upon which the participants were to sit. In the center of the tepee was an oval depression, or fireplace, excavated to a depth of about six inches (Fig. 1). Extending from the fireplace were twelve lines or rays, made by scoring the hard ground to a depth of about half an inch. Within the fireplace, also scored in the earth, was a cross and at the intersection of its arms a heart-shaped figure. The fire, which was built over this heart, was made of twelve sticks interlaced in a V-shaped pattern with the open end towards the tepee entrance.

Just east of the fire, and lying along the long axis of the cross, was a stick of soft wood. One end was kept smoldering during the ceremony and was used to light corn husk-Bull Durham cigarettes. At the east end of the fireplace was a raised circular mound of hard packed earth. On the center of this mound, symbolic of the Sun, another heart had been scratched. On the opposite, or west side of the fireplace was the altar. This was an oblong, slightly raised, earthen area, on which was placed the ritual paraphernalia. In its center on a beaded cloth was a large, green peyote, or "Father Peyote." Just behind it a feathered and beaded peyote staff had been thrust into the ground. On the altar to the south of these objects was a glass bowl of green peyote, a kettle of peyote tea, and a leather bag of dried peyote buttons. To the north of "Father Peyote" on the altar was the drum used to accompany the singers (an old fashioned cast iron kettle, partly water-filled, and covered with a tightly drawn, wet, buckskin cover), and a bunch of sage.

11: Newcomb E-5 (1952) 1956 NM7 Delaware NM7

sage. The fireplace and the altar had been made many years previously, showing much use by being smooth and hard packed.

While the man who was to tend the fire and guard the door (fire-chief) and several helpers were arranging the tepee, several women were preparing peyote in the farmhouse kitchen. Peyote tea was made by chopping up dried peyote buttons and dropping them in boiling water. After steeping for a few minutes the tea was strained. Green peyote was prepared by peeling off the leathery skin, only the tops being left intact. A little before ten o'clock the fire-chief lit the fire in the tepee with flint and steel. As soon as he came out of the tepee the leader (or road-chief) entered, followed by the drum-chief, the fourteen other participants, and finally the fire-chief. This meeting was somewhat atypical in the small number of participants; attendance usually averaged about twenty-five. After everyone was seated the drum-chief, a Sioux from the Pine Ridge Reservation in South Dakota, announced that several people had prayers and announcements to make. The road-chief, a Winnebago, then prayed in his own language. As translated next day, this prayer welcomed the participants and asked for divine assistance in the conduct of the meeting. This meeting had been initiated by a Delaware woman who was ill (No. 14 in Fig. 1), and she stood up and thanked everyone for coming and assisting her in regaining her health. Another Delaware (No. 3 in Fig. 1) then said a few words, principally to the effect that the "Native American Church" was not "idolatry" and that he was glad to welcome a white couple (the writer and his wife) to a meeting "to see what it really was like."

The road-chief then prayed again in Winnebago. When this prayer was concluded, he passed the peyote staff and a bunch of sage to the man on his left, who passed it on in a clockwise direction until it had

[text continues on p. 206]

(Explanation of Figure 1)

A. Altar
B. Fire. To some peyotists the heart represents the soul of the Fire Spirits.
C. Sun Mound. The heart symbolizes the soul of the Sun.
D. Ash Piles. Petrullo noted that in some versions of the rite these symbolize the lungs of Christ. I could not confirm this.
E. Water bucket and dipper.
F. Smoldering stick used to light cigarettes.
G. Tepee entrance.
H. Cross. Long axis symbolizes peyote road.
1. Road-chief, Winnebago
2. Delaware man
3. Delaware man
4. Shawnee man
5. Shawnee woman (4's wife)
6. Delaware man
7. Ego
8. Ego's wife
9. Sioux man
10. Sioux woman (9's wife)
11. Fire-chief, Delaware
12. Delaware man
13. Delaware man
14. Delaware sponsor
15. Winnebago woman (16's wife)
16. Winnebago man
17. Drum-chief, Sioux

2:Newcomb E-4, 5 (1951-1952) 1956
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428 "belonged to" the "individual" hunting territory.[117] The lineage, clan,
423 and phratry are discussed in the next chapter. There is nothing incompatible in the existence of maternal lineages (or clans) and male-used hunting territories.

Material Culture

361 Villages.— There is little information concerning the villages and
621 general settlement pattern of the early historic Delawares. Villages, or perhaps they might better be termed hamlets, were situated in bottom lands near the gardens or along the shores of bays.[118] These dispersed settlements were not palisaded.[119] Eighteenth-century and later information seems to reflect the original condition in that these settlements had no regular plan or arrangement, and that houses were not built close together.[120] There is no information concerning the length of time these villages were inhabited. If their garden plots were fertilized, residence in the villages may have been relatively permanent, but the fertilizer issue is in doubt. By the eighteenth century, after extensive migrations, villages were occupied until it became "troublesome to secure wood for fuel" and, implicitly, until they became overburdened with filth.[121] The Evelin paper of 1648 described twenty-three communities in New Jersey, ranging in population from fourteen to six hundred persons.[122] Lindestrom noted community size as "several hundred men strong, under each chief, counting women and children, some being stronger, some weaker."[123]

342 Dwellings.— There seems to have been some diversity in the type of
171 dwellings of the early seventeenth-century Delawares. A circular wigwam and a long house identical with the Iroquoian type have been described, although the latter seems to represent a late prehistoric diffusion. De Laet and Van der Donck depicted Delawares using a circular bark dwelling with vaulted ceiling.[124] In another place De Laet stated that the dwelling was oven-shaped, but large enough for several related families.[125] Penn and Pastorius also alluded to this style of dwelling, whereas Holm and Lindestrom mentioned what seems to be the Iroquoian long house.[126] Zeisberger in the eighteenth century distinguished between house types of the Iroquois and the Delawares, describing a "rounded, arched roof" for the Iroquois and a "high-pitched, peaked roof" for the Delawares.[127] Harrington in 1913 characterized the house type current a few years previously as being similar to the Iroquois type.[128] The evidence, then, is not conclusive, but it seems probable

[117] Wallace, 1947, p. 18.
[118] Zeisberger, 1910, p. 87; Wallace, 1947, p. 18.
[119] Lindestrom, 1925, p. 241.
[120] Zeisberger, 1910, p. 87; O. A., J. T.
[121] Zeisberger, 1910, p. 87.
[122] Smith, 1877, p. 11.
[123] Lindestrom, 1925, p. 170.
[124] De Laet, 1909, p. 57; Van der Donck, 1909, p. 302.
[125] De Laet, 1909, p. 57.
[126] Penn, 1912, p. 232; Pastorius, 1912, p. 425; Holm, 1834, p. 123; Lindestrom, 1925, p. 211.
[127] Zeisberger, 1910, pp. 17-18.
[128] Harrington, 1913, pp. 217-18.